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THE
Commonweal
A Weekly Review of Public Affairs, Literature, and the Arts
THIRTY-SEVENTH YEAR OF PUBLICATION

week by week

BUILT-IN VETOS

CONCERN for national sovereignty has long been a major obstacle to the establishment of an effective organization to preserve international peace. It proved to be insurmountable for the United States of four decades ago, after a century of well-buttressed isolation, when Woodrow Wilson could not bring this country into the League of Nations. We were also among the most insistent on the veto provision for the U.N. Security Council. To some extent, then, the Khrushchev demand for new veto powers (in the U.N., on nuclear test ban controls and on Laos) conforms to a familiar general pattern.

In the context of the Soviet record at the U.N. and of current world conditions, however, this formula takes on special meaning. The record indicates that it is a provision designed for frequent use. It means business. The proposed tripartite board, which the Western press often lightly likens to a "troika," is intended to give the Kremlin the power to reject any decision that fails to carry out its wishes. The like veto powers of the Western and neutral representatives on these bodies would not alter that fact. And when this is viewed in conjunction with the Soviet plan for the world, such a means of assuring the Russians the decisive word on all matters of importance stands forth in its true colors.

The history of the Khrushchev proposal indicates how it would operate in the U.N. It began as an attempt to supplant Secretary Dag Hammarskjold, who had irrevocably alienated the U.S.S.R. over the Congo. This animus soon came to be directed against the U.N. itself, as the Soviets' proposal could hamstring any measure not wholly to their liking. Specifically, U.N. action in the Congo thwarted outright Russian intervention at the time (regardless of the present strength of the Gizenga faction). The Soviet Union appears to regard any colonial "war of liberation" as its province, while the U.N. if left unfettered could intervene disinterestedly. Hence to keep alive the opportunities for infiltration offered them by such popular risings the Soviets would cripple the U.N.

Even if one of the Russian objects in the tripartite proposal is to shut out Communist China from these decisions, this insistence on the veto actually leaves no basis for any real negotiations. The Vienna meeting made this painfully clear to Mr. Kennedy. Then came a Soviet memorandum calling for a showdown on Berlin within six months.

REALIZATION of the gravity of the situation can lead to several counter-developments. One would be a strengthening of the NATO alliance at every level and the development of common strategies. Yet America's principal allies have significant differences over such essentials as colonialism, relationship to the U.N. and the autonomy of the NATO forces. Whatever the difficulties, Khrushchev's toughness and aggressiveness will assuredly draw the allies together.

Another result will be greater emphasis on strengthening the world's neutral nations. This would cut down the opportunities for Communist subversion and in time develop far-flung centers of strength and stability. It is of paramount importance in Latin America, which still languishes from decades of United States exploitation and neglect for all our pretensions to be a good neighbor. Building up the neutral nations means a massive foreign aid program preferably under international auspices.

One of the factors that most needs refurbishing to meet the Khrushchev challenge is the image of America. Anti-Yankeeism is one of the Soviets' most

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powerful weapons. It is a sentiment ever waiting to be fanned into fiery emotion and one which reflects a general awareness of our comfortable living standards on the part of those who are still hungry, wretchedly clad and poorly housed. It is spurred on by this country's continuing racialism. It feeds on exploitation by our companies abroad.

Besides this there is the notorious American attitude toward other ways and other cultures; it usually ranges from indifference to contempt. It is so pervasive that it often appears unmistakably if unconsciously among Americans who are doing their sincere best in some underdeveloped country. Until this dominant attitude undergoes a radical change, it will be most difficult to develop any common feeling with other peoples. Yet their dedication to the common cause is an essential.

Continued domestic prosperity and the absence of major armed conflicts make it doubly difficult for most citizens to develop more enlightened attitudes toward the American way and the achievements of other peoples. Only strong leadership from Washington and growing awareness of the gravity of the Khrushchev challenge can bring about the needed degree of self-examination.

TRACTORS FOR FREEDOM

THE TRACTORS-FOR-PRISONERS deal with Cuba's Premier Castro is at this writing still hanging fire. Castro's latest objections have again thrown the outcome of the negotiations into doubt, but we hope that the persistence of the Tractors for Freedom Committee will be successful in the end.

Critics of the pending arrangements—former Vice President Nixon, notably, in addition to many other Republicans and right-wingers in general—seem to us at best guilty of poor judgment. To say that entry into these negotiations with the Cuban dictator is tantamount to admission of U.S. responsibility for the abortive April invasion overlooks the fact that United States responsibility for these prisoners is already clear in the eyes of the entire world, and has been openly acknowledged by the Administration. Secondly, the negotiations now in process do not commit the U.S. government, except in a previously existent moral sense, since they are being carried on by a group of private citizens —much to the chagrin of Premier Castro.

Refusing to enter into "a trade for human lives," or to be "blackmailed," may seem righteous and high-principled to those who take this position, but it is a strange kind of principle that does no good for anybody or anything, evades a clear moral responsibility, and results in needless human suffering and possible death.

That the tractor trade represents a serious setback for Castro in terms of world opinion is clear in the pages of newspapers throughout the world, and especially in Latin America; in the evident embarrassment of Communist commentators; and most of all in the wrigglings of Castro himself, as he tries to extricate himself from a propaganda situation that has boomeranged. We hope that he does not succeed in breaking off the negotiations. On humanitarian, ethical and even political grounds, the American people are doing the right thing in supporting the Tractors for Freedom Committee.

SECURITY AND CIVIL RIGHTS

BY ITS RECENT decisions concerning the Smith Act of 1940 and the Internal Security Act of 1950, the Supreme Court has undoubtedly strengthened the weapons the government can use against the Communist Party in this country. If that were all the decisions accomplished one could applaud them and trust the government to use these weapons wisely and effectively. But there is sound reason to fear that the decisions do much more, that they have far-reaching implications the results of which are not yet in sight. It may yet appear that these decisions have weakened the traditional restraints that have been placed upon our government when it comes into conflict with the civil rights of its citizens—and at a time when the citizen is increasingly beleaguered and the powers of the government increasingly strengthened.

Involving as they do classic questions concerning the relation of the individual and the State, of the demands of freedom and the necessity for security, the decisions are admittedly complex. They fall into that large area where there are no simple, clear-cut answers, that area occupied by profound problems that will be forever debated because they can never be finally settled.

In its first decision concerning the Internal Security Act, the Court ruled that Communist-action and Communist-front groups must register with the government, listing the names of their officers and members. In the decision concerning the Smith Act it ruled that it was a crime to be, with full awareness, an active member of a party that advocates violent overthrow of the government.

In his decision for the majority opinion in the Internal Security Act, Justice Frankfurter wrote:

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"When existing government is menaced by a world-wide integrated movement which employs every combination of possible means, peaceful and violent, domestic and foreign, overt and clandestine, to destroy the government itself—the legislative judgment as to how that threat may best be met consistently with the safeguarding of personal freedom is not to be set aside merely because the judgment of judges would, in the first instance, have chosen other methods."

Because many people agreed with this reasoning and because the two decisions together provided a way for further legal attacks on the Communist Party in this country, many people welcomed the decisions enthusiastically. Foremost among these people was Attorney General Robert F. Kennedy, who hailed them as "momentous." He went on to say, however, that "I don't think the Communist Party here in the United States poses a threat or problem to the people of this country—it has such a small membership—infinitesimal. It is only the fact that it is directed by a foreign power that is our concern."

Other people who commented found other reasons for their support of the decisions. Some agreed with F.B.I. director J. Edgar Hoover that the Communist Party in this country was flourishing and was immediately dangerous. And Arthur Krock, for example, said that the United States could not take the risk of "further weakening the material defenses of this country by exposing them to the internal subversion and sabotage which are the principal and very effective weapons of this world-wide Communist conspiracy."

These various statements, which sometimes overlapped and sometimes contradicted one another, do little to strengthen the arguments of the majority opinion of the Court. If anything, they add weight to a minority opinion written by Justice Douglas, the only Justice to consider the Internal Security Act in its entirety. He wrote: "The first banning of an association because it advocates hated ideas—whether that association be called a political party or not—marks a fateful moment in the history of a free country. That moment seems to have arrived for this country." He wrote further, in his opinion on the Smith Act, that "nothing but beliefs are on trial in this case. They are unpopular and to most of us revolting. But they are nonetheless ideas or dogma or faith within the broad framework of the First Amendment."

We find the reasoning of the minority opinion more persuasive and more urgent than that of the majority. Our national security is indeed threatened, as the front pages of our newspapers tell us every day. But we cannot allow ourselves to focus so singly on that danger that we become hypnotized by it and become, as a consequence, indifferent to the rights of the individual, to the liberties guaranteed by our Bill of Rights. Yet, as these decisions indicate, it is exactly this we seem to be doing.

THE MYTH OF ANGOLA

PORTUGAL now stands alone. The situation in the strife-torn Portuguese colony of Angola, and the attitude of the Salazar government towards that situation, have been voted on by the United Nations Security Council in a resolution which condemned the "repressive measures" being used against the Angolans. Most significantly, the vote was 9-0, with Britain and France abstaining.

The United States delegation was reluctant to vote in censure of its NATO ally, and in fact worked for days to persuade the drafters of the resolution to soften the rebuke to Portugal in favor of an appeal for both sides in Angola to lay down their arms. Finally, however, the measure came to a vote, and the U.S. felt it had no choice but to vote as it did.

Portuguese reaction to the U.N. resolution—to any and all criticism, apparently—was swift, defiant and either cynical or hysterical. Portugal's representative simply denied the facts of dissension, bloodshed and repression in the African colony. He said that the disturbances in Angola were caused by "terrorists" and "Communists," that the reports of wholesale killing and imprisonment were simply the "fabrications of malevolent minds," both in the United Nations and throughout the world. He went so far as to suggest that the Angola issue was in its entirety the creation of a vast international conspiracy against his country, a "subversive" conspiracy composed of the nations of all the world, it seems, including the United States.

These charges are so preposterous as to be almost comic, but the turmoil and suffering in Portuguese Africa destroy any possibility of humor. The response of the Salazar government to the Security Council's rebuke seems to indicate an utter—and ominous—absence of regard for the moral opinion of mankind. Whether hysteria or cynicism, Portugal's wild accusations at the U.N. bode ill for the peace and stability of Africa, the unity of the Western alliance, and most of all for the helpless human beings—white and black—who are trapped in the Angolese storm.

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AN OLD DEBATE

WHAT DOES it mean to be a Catholic in America in 1961? Recently I took part in a television program which tried to explore this question, a special hour-long showing of N.B.C.-T.V.'s "The Open Mind," moderated by Eric F. Goldman. With the Kennedy victory only a few months behind us, the subject seemed to me a brilliant if obvious one; the program itself, though, did not do justice to its theme, and for that I was sorry.

Aside from any personal limitations on the part of those of us who were participants, I thought there was one big reason why the program fell short of what it could have been. This was the fact that the old conservative-liberal argument erupted almost immediately, on a rather superficial level, and we must have spent almost half our time on this internecine battle. As a result I never did get to say many of the things I had in mind before the program went on the air, and I imagine this was equally true of the other people who participated.

By now I'm sure that many people are sick and tired of the liberal-conservative debate. I can sympathize with them. I have been in such debates since the days of Father Coughlin myself, and the subject does get old. Nonetheless, the perennial argument reflects one important aspect of Catholic life in America, and that reality will not disappear just because we are tired of talking about it.

Over the years it seems to me the right-wing line of argumentation has not changed very much. It always begins with the assumption that the ultra-conservative view represents not just one school of thought but that it is in fact the official position of the Church. Then it is suggested that those of us who do not take the right-wing view of social and political questions are to that degree something less than Catholic. After that it is terribly hard to set matters straight—if only because so many Americans are predisposed to believe exactly this.

Some weeks ago Robert Welch of the John Birch Society, who is not himself a Catholic, was quoted in the papers as saying that half of the members of his group were Catholics. I have no way of verifying this claim, but I have no reason to disbelieve it either. My point here, though, is that I am willing to bet that very few Americans found anything surprising in the assertion that half the Birchers were Catholics. Whether we like it or not, I think it is widely believed that negative, ineffective and formalistic "anti-Communism" like that of the Birch Society somehow represents the "official" and generally accepted Catholic approach to the subject.

I should be used to all this by now, I suppose, but I never find it easy to take. I am not one to try to read other people out of the Church because I do not see how their social and political views can be reconciled with Catholic social thought. But I must say I get tired of finding ideas which derive from a Catholic conception of man and society, and which have been spelled out in some detail by the last three or four Popes, treated as if they were deviations from the mainstream of Catholic thought.

I know there are Catholics who think J. Edgar Hoover and the F.B.I. represent a total answer to the problem of Communism. I know that many of these same Catholics also damn the very idea of international organization, foreign aid, help for the underdeveloped countries and the like. This is a situation with which we are all familiar, and we have to live with it. But to suggest that such negativism represents the approach to Communism and world affairs one finds in the social encyclicals and the papal peace messages is just nonsensical.

I don't believe in beating other Catholics over the head with the encyclicals; at the same time, I object strenuously when such papal principles as that on subsidiarity are distorted into an excuse for do-nothingism and, in the American framework, exaggerated states' rights and an impotent federal government. I am quite willing to argue with people who hold such views, and to defend their opposites, without in any way claiming papal sanction for every prudential and practical judgment I make; by the same token, I consider it a serious distortion when ultra right-wingers try to dignify their personal views by misleading appeals to papal thought or when they dress up their own exaggerated nationalism in the cloak of "Catholic anti-Communism." Yet this, it seems to me, is precisely what some of our Catholics on the right almost invariably try to do.

It is often said that the Catholic liberal-conservative debate in this country is much like the integralist-humanist debate in Catholic circles in Europe and that both are necessary parts in the unending inner dialogue of the Church. This may be so, at least in theory, but by and large most of what passes for conservative thought in American Catholic circles today strikes me as pretty shallow stuff. I don't want to see any too easy translation of a theological viewpoint into political opinion—we have had too much of that in our history. But if there is ever to be a constructive Catholic conservatism in this country, it will, I think, have to develop deeper roots than it has so far succeeded in doing.

JAMES O'GARA.

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The Sporting Life

The millions of adults who are fascinated by sports tend to justify their interest in utilitarian and moralistic terms

by JOHN P. SISK

IT WAS NOT much more than a year ago that *Life* magazine reported that Americans were spending an unprecedented forty billion dollars a year for fun, a great part of it for sports and athletic equipment. It must have been a shock for many of them to hear that the nation is becoming soft and that its young people lag behind former generations of Americans and behind present European youth as well.

President Kennedy's own concern over this decline has been well publicized, as have his measures to do something about it—especially about the physical fitness of Peace Corps volunteers. *Sports Illustrated* has quoted him as saying that "the physical well-being of the citizen is an important foundation for the vigor and vitality of the activities of the nation." Mr. Robert Kennedy has been even more direct in urging sports as a civic duty. Dr. Janet Travell, the President's physician, has spoken out vigorously in favor of exercise for physical fitness. One of the T.V. networks helped to further publicize this issue with a documentary entitled "The Flabby American."

The President is of course quite properly concerned with the physical fitness of the nation, and he is quite right in seeing a connection between physical fitness and a more widespread participation in sports. There is nevertheless a possibility that all this emphasis on sports and physical recreation will confuse a great many people, who in recent years have gotten used to hearing that sporting events have been dangerously overemphasized in the schools, and who have even perhaps been induced to look with disapproval upon the whole postwar boom in recreation. Such confusion would only aggravate the already existing uncertainty about the proper attitude towards sports and games.

One effect of the recreational kick we have been on since the end of World War II is that fewer and fewer pastimes, sinful or otherwise, have been left to the rich as their exclusive property. Inevitably, however, the overemphasis and overindulgence that once characterized the recreations of the leisured and privileged classes have been democratized also. Overindulgence and overemphasis, of course, depend upon overvaluation, and it was in the schools that the privileged classes learned to evaluate their sports and games in such a way that they were able to devote excessive amounts of time and energy to them with a clear conscience. The schools still perform this function, but now for the masses as well as the few.

That they should do so is unavoidable since they have to manage human beings at a time in their lives when sports exercise the greatest fascination over them. It is in sports that one first discovers the kinesthetic and esthetic pleasure of physical energy skillfully ordered in a gratuitous act—the act performed for its own sake. At the same time it is on the athletic field that the young can achieve heroic stature, even in the eyes of adults, as they can in no other activity and as they perhaps never will be able to again.

THIS FASCINATION with sports is for watchers and performers, for faculty as well as students. The atmosphere around sporting events, as around all heroic activities, is contagious. Greece, *Sports Illustrated* recently observed with approval, "believed that its athletes—more than other men—approached the perfection . . . attributed to its gods." These god-like creatures still bedazzle us. This is why the teacher who refuses to give special consideration to star athletes must often display the spirit of the heroic iconoclast.

Now the schools decided long ago that this fascination with sports had to be strictly disciplined and made to serve the over-all objectives of education lest it subvert the whole educative process. They were driven to formulate a philosophy of sport—perhaps not so much formulate one as adapt to school use the ascetic and utilitarian attitude towards pleasure so characteristic of

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a culture with an ingrained tendency to confuse the uses to which an activity can be put with that activity's own ends. Traditionally, therefore, the potentially dangerous energies of sports-loving youth are put to work in the service of reputable adult objectives. Sports are then the means of developing character, of training leaders, of winning honor and glory for one's school, of keeping the body fit in the interest of the mind, of encouraging school spirit—and a means, to speak even more practically, of diverting physical and mental energies from sex and general hell-raising.

As one might expect, the millions of adults who continue to be fascinated by sports tend to justify their interests in similar utilitarian and moralistic terms. Sports relax their tensions, clear their heads for business, keep them in shape so that they can work harder and more profitably, put them in the way of valuable business opportunities, or (for the more poetic souls) get them into the Great Outdoors and close to Nature. The adult who is willing to admit, to himself or to others, that he plays golf or shoots ducks for the sheer fun of it is rare indeed.

One of the best places in which to see the fascination with sports presented in terms acceptable to readers who prefer to see all their activities subsumed under serious adult objectives is *Sports Illustrated*. This handsome, well-edited magazine owes a good deal of its success to its wholehearted acceptance of the traditional philosophy that sports are not only morally valuable but pay off. It is "harder all the time to tell today's businessman-sportsman from today's sportsman-businessman," an ad for the magazine asserts. Both business and sport, it points out, require venturesomeness, judgment and quick thinking; hence more and more athletes achieve prominence in sales and management while more and more executives move into the world of sport as business. The ad further claims, as prime evidence of the respectability of its subject, that seventy per cent of its subscribers are business executives with a median income $10,835.

I don't see how one can miss here, or in the magazine itself, the note of the special pleader, the shrillness and iteration of whose arguments spring in part from his doubts about the worth of his cause. One is reminded of the moralistic pretensions of the true confession magazines, without which the reader would be confronted disturbingly with his sheer pleasure in passional experience. It should be obvious, in fact, that the traditional philosophy of sport, whether found in schools or in *Sports Illustrated,* is based on the assumption that sport for its own sake is kid stuff, completely unworthy of the interest of a serious-minded adolescent or adult. "Leisure," as Poor Richard says, "is Time for doing something useful." What is not useful (that is, without moral or financial profit) is corruptive. Thus the bad guys in the Alger stories are gamesters and playboys while the heroes do nothing gratuitously. Nevertheless, sports continue to fascinate the adult, to say nothing of the adolescent, and in order to save face with himself, as well as to put out of his mind the possibility of being corrupted by pleasure, he must rectify his fascination with approved adult objectives.

THE PARADOXICAL result of this attitude is that the very overemphasis that the traditional philosophy hopes to keep in check has instead been made more possible. If sports are the developers of character they are widely believed to be—if sportsmanship is, as Mr. Herbert Hoover has said, "the greatest teacher of morals except religion"—then one has a redoubtable sanction for overindulgence. The sports hero becomes something of the value carrier that the hero of myth is, and it is not odd that hard-bitten sportswriters report athletic events as though they were morality plays in which issues crucial to the welfare of the human race are being dramatized.

Of course, the sports program of schools often assumes such proportions that the justification of character building and leader training needs to be supplemented. The institution can hardly claim to be primarily concerned with forming the characters of a handful of specialists it persuades to represent it in athletic events—although, so great is the force of habit, such things are still occasionally said. But there are other estimable ends sports can be represented as serving: they can be a function of the public relations department; they can be a means of keeping the interest of the alumni, who often find it impossible to separate sports from the primary ends of education; they can have great morale value for the observing student body and be a stimulator of school spirit; they can even (if rarely) be successful enough to finance less profitable activities.

In short, as many schools have discovered in recent years, such a structure of higher significance has been built upon sports that any attempt to deemphasize them, particularly football, is likely to strike students, alumni, public and even some faculty as a move against the heart of education and a defection from the American Way.

To correct a situation so fortified with a traditionally sanctioned misvaluation, glorified with moralism and supported by vested interests is a formidable assignment. To anyone who is interested in trying I offer St. Thomas Aquinas's observation that "athletics are not for any external purpose but for the good of the player himself, as being a delight or a diversion." Quite possibly the philosopher had the sedentary man's lack of sympathy for the sportsman; nevertheless, he supplies here the formula for the true sports lover—who, I take it, cares so much for his sport that he

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will not spoil it by pretending that it is some higher and purer thing. He does not feel that guilty about it. Sport is a part of his life—less important than other parts, no doubt—and when it is time to play he will not let his pleasure in a good thing be spoiled by irrelevancies. This is because he is emotionally mature enough not to be afraid of his body and his natural instincts.

The first step in any move against overemphasis and overindulgence, in other words, is the recognition that to play games just for the fun of playing, as a child plays, is a perfectly respectable and adult reason for playing them—that in fact (if one still insists on having a "higher" reason for playing) the act of letting go gratuitously in sports and games fulfills a fundamental human need and is necessary to one's well being. One has no more reason to be ashamed of the urge to play than he has to be ashamed of the sexual and esthetic urges, both of which have also suffered from man's inability to face without flinching the plain evidence of his consciousness.

AS TO THE hallowed character-building functions of sport, so far as they are not pious fictions they will fall into line naturally, for like peace of mind they are by-products or bonuses for which one should be duly grateful but which he had best not anticipate. One may incidentally develop certain character attributes in any disciplined activity to which he commits himself seriously. Football is no better than handball in this respect; in fact, character-wise handball may be the safest bet since it is not so inflated with the false values that the major sports are.

What is misleading is that in sports character is dramatically on display, from which fact it is much too easily inferred that it is in the process of being formed by virtue of a special magic inherent in the activity. I admire the blunt honesty of the midwest football coach who remarked last fall that if a young man didn't have character when he turned out there wasn't much he, the coach, could do about it. I'm sure the coach didn't mean to imply, any more than I do, an unconcern about the character of athletes. One of course hopes that all players will display integrity of character, just as one hopes that they will be reprimanded by their coaches when they do not. Certainly in the total scheme of things character formation ranks higher than sport, but it does not follow from this that sport has to be justified in terms of character building.

The same thing is true of other "serious" justifications of sport. The enthusiasm of the alumni, the honor and glory of the school, student body morale, physical conditioning, sublimation of the sexual urges, ultimate fame and glory as a pro or as an insurance executive—all of these are incidental and by-the-way things that happen, when they happen at all, naturally and automatically as a result of playing well and having fun.

If sports were faced up to honestly as legitimate and respectable fun for young and old there would be much more likelihood of getting them into proper focus and seeing them as good but sometime things. This would not mean an end of sports in the schools; on the contrary it might mean an increase, particularly on the intramural level. There is no reason why a school should not, up to the limit of its ability, make it possible for as many young people as possible to enjoy the disciplined pleasure of the body that sport is. The incidental and quite natural effect, of course, would be to aid the President's physical fitness program, but the chief motivating recognition ought still to be the goodness of the activity itself.

Nor do I see any reason why—if it can afford them and can present them simply as recreation without letting them disturb the proper balance of activities—the school should not provide intercollegiate sports spectacles. As Dr. Conant has pointed out, intercollegiate matches beyond the junior high school level "are so well developed, and have such a long history, that one must accept them as part of the American picture." The conviction that they are kid stuff that one had best get out of his mind as soon as possible seems to me to be as misleading as the current overemphasis. Sport is too good a thing, too important a thing for both spectators and players, to suffer from such disjunctive violence.

I am not arguing for a return to the amateur spirit, at least not as it is commonly understood today. The amateur is supposed to be one who plays a sport for the love of it, as an avocation, as distinguished from one whose sport is his business. The distinction has complicating relationships with aristocratic concept of the gentleman on the one hand and on the other with the unfortunate belief that no one is likely to give his zestful and loving attention to an activity he makes his living at. In any event, the true amateur spirit has been corrupted through the subordination of sport to dignifying secondary issues, so that the amateur generally uses his sport as a means no less than the professional does.

ONE MORE point needs to be made: the relation between the overvaluation of sport and the overvaluation of sex in American civilization. Sex and sport have a common function as life symbols in the American's cult of experience, a fact that is again apparent in their vocabularies. The pre-war movie of college life was an excellent example of this relationship. In it the professor, or egghead student, stood for the life-denying forces of intellect and conscience, and his conversion to life characteristically took the form of falling in love and/or discovering the

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ecstasies of football—thereby repeating on a more vulgar level Lambert Strether's awakening to life in James's *The Ambassadors*. It follows that the American story of the innocent's disillusionment with the dream of opulence and glory can be told in an athletic as well as a sexual context. Thus stories like Irwin Shaw's "The Eighty Yard Run" and John Updike's *Rabbit, Run* are jockstrap versions of *The Great Gatsby*.

We have learned to see the preoccupation with sex in modern life and art as partly the rebellion against frustrating conventions that had lost much of their function as positive disciplines in a society with a religious orientation and had actually begun to be life-denying forces. But the result was not so much a joyous "pagan" commitment to sex (as if the distinguishing feature of paganism was an idyllic amorality) as an attempt, often confused and violent, to justify sex by building an anti-religion around it. In this extreme, sex as sex has often been as bad off and unliberated as it was before.

Much the same thing has happened to sport—with the difference that where sport is concerned there has been less reason to discard traditional attitudes. So that we are not quite the fun-loving nation that the dollars and time we spend on our games might indicate. This is a particularly disquieting thought when one contemplates a future in which, because of automation, there may be more and more leisure time in which it may be more important than ever to have a right attitude towards sports and all other gratuitous activities. In our sport as in our sex there is too much of the wrong kind of serious preoccupation—as if our secret conviction were that at bottom there is little else to hold back the darkness and the despair that threaten to surge in upon us.

CRITICAL SITUATION

Catholics in Latin America

by ERIK VON KUEHNELT-LEDDIHN

THE CATHOLIC FAITH of Latin America is one of the great trump cards of the Church, at least in theory. A good third of all Catholic Christians of this globe live between the Rio Grande and Fireland. If we include the Latin West Indies, this amounts to about 185 million people.

It would be totally wrong to think of all these people as practicing Catholics, but it is equally foolish to make the more familiar error of writing them off as Christians, of regarding them as unconverted heathens or neo-Pagans. Many of them do not know the catechism, have no clear concept of a Christian way of life, and are unable to rid themselves of the superstitions of their ancestors. Still, there is one mental shortcut one ought not to indulge in, i.e., to equate brutally such diverse aspects of religious life as obedience to ecclesiastical laws, faith, piety, sacramental life, and religious-moral thought and action. These are rather different matters which occasionally can achieve a harmonious synthesis in a single person but never in entire nations.

With these distinctions clearly in mind, there is still no doubt that the Church in Latin America is in a very critical situation. The reasons for this malady, however, are not everywhere the same. To simplify our analysis, we will divide Latin America into three zones: the racially mixed Hispanic America from Mexico down to Paraguay; "white" Hispanic America (Chile, Argentina, Uruguay); and Brazil, with its Luso-African elements a world all its own. Admittedly this is gross simplification because even the individual nations of each group show an enormous variety. Costa Rica, for instance, is far more different from either Nicaragua or Panama (its two neighbors) than Oregon is from Florida.

To all this must be added a painful element of division: the violent nationalism of Latin America expressed in deep-seated mutual animosities. The altars almost everywhere are decorated with the national colors. In Cuzco's Jesuit church, for example, one can admire a statue of St. Isidore as President of Peru —with boots, sombrero, tails and red-white-red ribbon across the boiled shirt.

THERE IS, however, one grave problem common to all Latin America: the lack of priests. According to newer statistics there is need for 140,000 additional priests. The reason for this sad state of affairs is simple: the scarcity of vocations and the large number of apostasies. The main cause for the

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inadequate number of vocations is the dreadful material misery of a large part of the secular clergy, its minute social prestige, and, above all, celibacy, which, we must bear in mind, implies a fourfold sacrifice. It is precisely the renunciation of legitimate progeny, the "survival of Earth" through generations, which, in family-conscious Latin America, prompts the parents so frequently to oppose and undermine budding vocations. And if we talk about misery, we do not mean poverty. The religious societies live in poverty which pleases God. Misery does not. If the hungry, shabbily clothed, perhaps even freezing priest asks for little donations for the Sacraments, he is quickly denounced by the people as *sacerdote metalico,* a "money-hungry priest."

The local secular clergy is being supplemented by the much "richer" religious orders and by an even larger additional number of North American and European priests, the latter mostly concentrated in the larger towns and cities since they have to live in community. One might wish that some of the non-contemplative orders could be used for parish work, but the grave emergency would hardly be remedied. However, it would be delightful if monastery and convent churches further south would be kept open during the afternoon, not only the wicked tourists, but even the more pious faithful could profit by such liberality. (In Northern Brazil, outside of services the churches are always hermetically sealed, all "sightseeing" being done at the expense of the concentration of the faithful at prayer.)

It must be stated in all candor, that the native clergy is not always enthusiastic about their foreign helpmates who enjoy material aid from their home countries. For they can lead a middle class existence and engage in works of charity, as the desperately poor native priests cannot. They also introduce manners, fashions and institutions which are criticized—occasionally with good reason. (The less essential the change, the more energetic and desperate the protest. The rejection of the cassock by American, German or Dutch priests has frequently resulted in minor explosions. One native bishop was aghast at the temerity of American missionaries who invited the young to dance in the parish hall.) What this can mean in the countries of South America becomes clear when we note that Peru, with a population of over ten million, has eight hundred foreign priests and only seven hundred native priests.

The most popular foreign priests are the German and the few French missionaries. The Spaniards are generally considered to be too stern and severe. They labor under a historic animosity (artificially) fostered by history instruction. The Spanish missionaries are practically *expected* to act as descendants of cruel Francisco Pizarro and they, in turn, "expect" to come to a basically Spanish country. They are at once too much like and too different from the Latin Americans. Yet thanks to their discipline, their numbers and their dedication, they are also absolutely indispensable. The American "missionary" is more practical and given to direct action; even if he does not forget his Baltimore Catechism, he frequently enjoys great popularity.

In Guatemala City, for example, the American Franciscans occupy a real position in the community. The parish of the Maryknoll Fathers in Linse, suburb of Lima, has established a school and modern church, and they have a credit union with its center in Puno.

THE CRISIS of the Church in these "mixed" nations, however, is not at all a sign of decadence, but rather a "childhood disease" (which, it is true, can also be fatal). Latin America's independence was not sufficiently prepared for. As long as New Spain and New Granada were ruled by Madrid (or Seville) the Indian and the Cholo (Mestizo) were somewhat protected and the Church, at least externally, was kept in good working order. But too little was done to prepare them for their entry into the modern world. Since the Wars of Independence, Hispanic America has been unable to regain its religious, political or social balance, nor has it achieved an organic, internal growth as the United States did. The tourist in North America usually admires achievements of the present time pointing to the future while the traveler in the Mixed Hispanic regions is fascinated by the mute witnesses of a great past. . . .

In the Mixed Zone, however, not only are priests lacking but so too is regular religious education. Thus the Constitution of Guatemala provides for religious instruction in public schools, but there are neither sufficient priests nor trained laymen to take advantage of this opportunity. On the other hand, nobody can deny the simple and natural, if sometimes pagan, piety of the masses. I have seen a pilgrimage of 150,000 workers in Guadalupe, Mexico, and Indians in their plumed costumes dancing in honor of God's Mother. I have listened, deeply moved, to Cholos spontaneously making music before an altar in Cuzco Cathedral. Nowhere in Europe or in the United States does one see a similar effortless and natural religious enthusiasm.

In order to come to a true understanding of the "mixed Northwest" one must realize that these countries were Christianized only four hundred fifty years ago. With the exception of a small, white upper class (which is larger in Costa Rica but hardly perceptible in Ecquador or Bolivia), we see that Christianity made a profound appeal to the masses, but that it has not yet permeated, and fashioned their flesh, their bones and their blood.

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In noting this fact it is salutary to remind ourselves of Europe's early Middle Ages when the concubinage of the secular priests, theological ignorance, the worship of spurious local saints, the ineradicable fear of sorcery and evil spirits flourished, as it now does in large parts of Latin America. We also have to ask ourselves in all candor how long pagan usages have kept their vigor until—as in some European regions—they become harmless customs, mere items of folklore.

IN THE Andean region, concubinage is such a regular phenomenon that priests who maintain celibacy (unless they are "crazy foreigners") invite diverse suspicions. Yet these irregularities are not quite so monstrous if we investigate them more closely. A young priest just out of the seminary is exiled to a village in the Andes, many days on mule-back from the next bus station. There he has no friends, no social life, nobody with whom he can converse as an equal; there is no rapport between him and a population just emerging from a relatively primitive period. The temptation he faces is not purely sexual; it stems, rather, from the profoundly human need to overcome loneliness, to have companionship. The regulars have their community life, but he . . . ?

All this does not mean that the "North-West" is without a ray of hope. It is true that most of the church interiors in Central America have ten statues of Our Lady for one representing Christ (always a suffering Christ, usually collapsing under the weight of the Cross), while God the Father or the Holy Ghost are conspicuous by their total absence. To judge by externals, "Marianism" would seem to be replacing the Trinitarian Faith.

Yet there are also more encouraging sights and aspects: good, highly modern churches in Mexico, Catholic universities, even well-organized Catholic Action. Mexico, which has produced so many martyrs, is the leading Catholic country of Latin America. Here the clergy is genuinely beloved by the people, which is quite an experience for the immigrant Spanish priests. In Colombia too the Church is active and lively. Bogota is the seat of C.E.L.A.M., the Latin American Bishops-Conference and, therefore, a center of activity. It has a good Jesuit university, sponsors ecumenical discussions, and has an enterprise grown famous under the name of the little village of *Sutatenza*.

Monsignor Salcedo, former pastor of the village, conceived the idea of missionizing the illiterates of Colombia with the aid of the radio. Today *Sutatenza* runs an entire radio network, trains teachers and village-instructors who are directed by the radio how to instruct the peasants.

THE THREE southern Hispanic-American nations —Chile, Argentina and Uruguay—are faced by a wholesale transposition of European populations: the share of Indian blood is hardly worth mentioning. Here we find no analogies to the early Middle Ages, but to the *fin de siecle*. The time-lag is not one of a thousand, but of fifty years. Yet even this analogy is not quite correct because certain contemporary currents, especially from Paris, actually succeed in crossing the South Atlantic. But studying the slogans painted on the National University of Buenos Aires one becomes painfully aware of the fact that in the secular mind of Argentina Emile Combes is still the last cry. There are flaming appeals against Catholic schools, warnings against individual professors and proclamations that "Science rests on truth not dogmas!" This kind of thing can be found also in the Andine region; only recently a Catholic professor was relegated from Cuzco University because, with his views, he "disturbed the harmony of the faculty!"

In Uruguay, just as in Ecuador or Bolivia, there is total separation of Church and State, and there the Church is as hemmed in, dormant and handicapped as everywhere else in the South.

In Santiago de Chile, for instance, about thirteen per cent of the women and seven per cent of the men go to Mass on Sunday. This, of course, does not allow us to make final judgments on their general piety. In most parts of South America, a *regular* Catholic education exists, by and large, only for the middle and upper classes; only they are financially able to send their children to private schools of a distinctly Catholic character, thus giving rise to the notion that the Catholic faith is linked to wealth, and, on the other end of the scale, to illiteracy. Yet, real efforts are being made to overcome this dangerous equation.

The vigor of the Faith in the South is present only in narrowly circumscribed groups and circles; here the overly zealous person (*beato*) is common and he acts as a deterrent on others. All this does not eliminate the fact that there exists a minority of Catholic men and women with an excellent family life and intellectual as well as spiritual aspirations. But here too we find the phenomenon of intimate ties between the parishes and the ladies of the upper social class. It is largely because of their financial contributions to the various domains of parish work that the worst is usually prevented. This, needless to say, is not an ideal situation, for it fosters not only the old Latin suspicion that the Church is primarily for women, but the equally strong feeling that the Church never will or can oppose the rich.

IS THERE, perhaps, in Latin America, a special problem of "Social Justice"? I would answer this differently than have a number of observers and critics, including some native bishops. Certainly, the very marked differences in wealth, the abysmal poverty

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existing next to tremendous riches, has harmful moral and political effects. Yet the poverty of most of Latin America is not due simply to an "unequal distribution" of wealth.

One can calculate what the results of a radical egalitarian redistribution of wealth would be. In nations with a sudden and steep social pyramid such social engineering would produce, it is true, a sudden decrease of individual envy and jealousy, but by no means an end of poverty. Why? Because only a few additional centavos would be the share of every individual Colombian as a daily increment.

What is indispensable to Latin America is an ethos of work and saving. The work-mania of modern man, fostered by the introduction of "labor-saving devices" curiously enough, has not yet reached South America, where prehistoric and medieval weariness toward hard toil is dangerously mixed with a desperate thirst for modern luxuries and comforts.

In Southern South America the *grande bourgeoisie* still has a hankering after the old-fashioned liberalism, which saw in the Church an obstacle to "progress," but Peronism taught them a lesson. (The Peronist danger, owing to its extraordinarily demagogic subterranean propaganda, is by no means eliminated.) Thus the old liberals cease to see irreconcilable opposites in Church and freedom. One has only to compare the tenor of the liberal Argentine press today with what it was in the days before Perón. Yet while the clergy of Argentina is heavily Italianized, that of Chile is more international. In Santiago there is actually a very good Catholic university with professors from all over the world, whereas the Catholic universities of Argentina, now only in the early stage of organization and afraid of nationalist criticism, try to restrict themselves to purely Argentine faculties.

THE BRAZILIAN sub-continent is so different from the rest of Latin America that it should be dealt with separately. It is probably the most hopeful part of South America and at the same time the most irrational. Nowhere do we find a greater *joie de vivre*, a greater sense of human brotherhood, less of social or racial prejudices. At the same time one encounters the most contradictory traits. It sometimes seems as if the twentieth century, the Victorian period and the Neanderthal period had gotten mixed together

The crisis of the Church in Latin America is not of yesterday. For the Church universal the Latin American branch is like a check with many figures which, unfortunately, cannot be cashed in. The people of Latin America have, almost everywhere, a tremendous readiness for the Faith, even if its forms and its spirit do not coincide with those of the *Summa*.

For the countless shortcomings "down there" we too readily blame the native clergy, the arrogant foreigners, egoistic American firms, the lack of "social justice," dancing the Samba or the fading memory of the Inquisition. (The Inquisition once also was most active in Belgium and that country still has a flourishing Catholic spiritual and intellectual life.) But we should look for the real culprits in those much higher quarters which have known about the situation in Latin America for decades and have done nothing.

They did not know what to do because they were and probably still are, convinced that the worldwide Mystical Body has to be treated according to one specific formula and has to conform to one single pattern. Yet *unity* (and uniformity) should be enforced only in *necessary* things. He who wilfully and methodically ignores the manifoldness, the individuality and the wealth of expression so characteristic of the human race, challenges fate itself, and is asking for trouble. The lament of St. Augustine will then be a fit epitaph to his tragedy: Acceperunt mercedem suam, vani vanam.

THE RETURN

Steps lead down
From the high castle walls
To the sea
Where the waves flatten in the cove
And gulls flicker
Picking among the rocks
For a remembrance of Adam.

Men and women
Sit on the high castle patio
Sipping sunlight
And martinis dry as paper cups
While gulls flicker
Skimming the stone patio
Leaving ambiguous footprints.

The reticent buoy
Clangs its arthritic bell
Tipping seaward
As the seawash stokes it to mourning
Like a young funeral
And the sky hangs
Cloudless as first summer.

Steps lead down
From the high castle walls
To the sea.
And no one observes how the gulls
Drown in the end.
Not the men and women
Nor ambiguous steps descending.

JOHN L'HEUREUX.

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OF NOTE

AN OPEN LETTER ON PORTUGAL

CURRENT REPORTS indicate that at least one thousand white and eight thousand Angolans have been killed so far in Portuguese Angola. Recently more than eighty prominent Protestant and Roman Catholic clergy and laymen in the United States, including the editor of this magazine, appealed for a halt to the bloodshed in Angola which "threatens to explode into a war of extermination between Portuguese and Africans." The full text of their open letter to the President and people of Portugal follows:

As fellow Christians we are writing to you and the Christian people of Portugal with deep concern for the recent developments in Angola. We know that you, too, are distressed, for all Christian people are concerned when there is death and destruction.

As Christians we have experienced the love of God through His Son, our Lord Jesus Christ. Believing that this love is extended to all the world we are compelled to claim the same privileges not only for ourselves and our fellow-Christians, but also for all mankind regardless of race, color or creed. We adhere firmly to the principle that all men everywhere share the same human dignity and have the same rights and duties. So we address ourselves to Christians in Portugal, in deep solicitude, believing that this common concern should afford a basis for seeking a reasonable solution.

Behind the present dangerous situation lies a long period of frustration and resentment. Contract labor for low wages, inadequate machinery for consultation and rising nationalism in neighboring territories, have finally led to attacks by Africans on Portuguese settlers. Portuguese newspapers report that in this violence some hundreds of whites have been killed. It is of course the obligation of any state to control rioting and armed manifestations, but the violent reaction in Angola in which thousands of Africans are reported to have been killed in indiscriminate reprisals, has already carried suppression to excessive lengths. Under these circumstances mere re-establishment of control will only be an empty victory. Redress of grievances is essential for orderly development.

We note with appreciation the recent pastoral letter of the Roman Catholic bishops in Angola, which urges inhabitants of the province to stand together for the common good, and says: "Disillusioned people fighting against privation are a prey to despair and more apt to be carried away by dangerous ideologies and promises which cannot be fulfilled. Poverty is a bad counselor and a threat to tranquillity and peace. The solution of certain problems can be found only through united and adequate legislation and the total and generous cooperation of individuals and organizations."

While condemning the killings by the rebels the letter adds "Legitimate and just aspirations deserve to be taken into consideration. The Church is entirely within the limits of its mission in advising citizens to unite themselves for the moralization of laws and institutions, and for the formation of a more perfect social situation, more supported by justice and charity."

We note with expectancy that the newly appointed Minister for Overseas Portugal has appealed for the re-establishment of racial harmony, and has said that Portugal will give Angola every material and human assistance. We welcome his announcement that administrative and legislative measures will be put into force immediately to eliminate social injustices.

We believe that these changes can be achieved only through consultation with representatives of the African people. To be effective they must incorporate the desires of the Africans themselves, including especially a rapidly increasing participation in the processes of government. We appeal to you, Mr. President, and to the people of Portugal, to initiate this process of discussion. This is an opportunity for the Portuguese people to rise to greatness and to meet with the appropriate leaders of the Angolan people in an atmosphere of mutual trust and determination to effect a solution that is just for all concerned.

THE SCREEN

JAZZ AGE UP-DATED

IT IS UNFORTUNATE that "The Cheaters," a French film made by Marcel Carne in 1958, didn't turn up in this country a couple of years ago. It would have served as an excellent introduction to the movies made by the young French directors known as the New Wave. Carne, whose "Children of Paradise" is one of the great French films, is by no means a new waver, but his "Cheaters," concentrating as it does on the immorality and lawlessness of today's youth, has much in common with such New Wave exhibits as "The Cousins," "Breathless," "The 400 Blows," and "The Lovers." One great difference, however, is that Carne draws a moral whereas the breathless irresponsibles in most of the New Wave films race down the primrose path hardly looking back or caring for the rules of the game or other people's feelings; any conclusions must be arrived at by the viewer. Marcel Carne asks how the young people in his film got that way and what is the cause of their illness and anti-social behavior. His wild Parisian youths not only scoff at accepted morals and legal

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codes, but also pretend to be much more cynical than they are and break their own rules. Even when they play the Game of Truth, at a big party near the film's end, they tell lies that bring on the story's tragic climax. "See," says one of the characters, "that's what happens to cheaters."

The screenplay, written by Carne and Jacques Sigurd, mainly concerns a university student from a well-to-do family (Jacques Charrier) who is drawn into this wild gang of Left Bank late teenagers by a young rebel (Laurent Terzieff) who steals a record but doesn't even own a phonograph. Completely out of his class, Jacques is fascinated by these non-conformists and their off-beat code. He is first attracted to a nymphomaniac daughter of wealthy parents (Andrea Parisy) and then switches to cute Mic (Pascale Petit) who's running from her poor-but-honest family and whose main ambition is to have a sports car. Our own Jimmy Dean is the gang's god; and Mic wouldn't even mind dying like Dean at full speed. Needless to say, nothing good comes of all this when Jacques is caught up in the gang with their irresponsible attitudes toward sex and all aspects of life, but Marcel Carne, intent on moralizing, saves him at the finale.

Although "The Cheaters" moves much more slowly than the later New Wave movies, it is still an interesting film. Under Carne's direction, it is well acted throughout. The sound track, with its use of American jazz records, fits the theme well, but the subtitles that translate the spoken French are not always adequate, and frequently fail to give the complete dialogue necessary to the full understanding of a scene. While more old-fashioned than the newer movies, "The Cheaters" is a worthy study of modern mores; and it belongs with Italy's "La Dolce Vita" and "L'Avventura" and with England's angry-young-man films and with France's own New Wave. Because of its obvious, carefully drawn conclusions and somewhat sentimental story, some moviegoers may even like it better.

THAT NOT ALL recent French films are New Wave or downbeat is evidenced by another current import, "The Cow and I," which is a charming serio-comedy about a French prisoner-of-war who's determined to escape from the labor farm where he's confined in Germany and get back to his beloved Marseilles. His method is ingenious—but so simple that it sounds incredible. Wearing his prison uniform and leading a cow, he walks the one hundred and fifty miles to Stuttgart, and whenever he is questioned, he simply states he is a prisoner taking the cow to the next farm. As directed by Henri Verneuil, this is a perfect vehicle for Fernandel who makes the most of the naive-wise role, and aided by Marguerite, the wet-nosed cow, he has a romp across prairies, up and down mountains and through settlements with gaping villagers. At times his adventures in daring reminded this viewer of "The One Who Got Away," about a German flier and his escapades in escaping in England and Canada. "The Cow and I" is also based on a true story; and the film, in which Fernandel is such a delight, deserves extra applause for its well-stated sentiments against the foolishness of war. It hardly seems possible that a war film would leave one with a glow—but this one does.

THE ITALIANS also make sentimental movies; perhaps in 1957, when it was made, "White Nights" would be considered a good example. But based as it is on a somewhat up-dated Dostoevsky story and directed by Luchino Visconti in a mixture of realistic and poetic styles, the film is neither fish nor fowl, and at times it is downright silly.

In a vague nameless town, a clerk (Marcello Mastroianni) falls in love with a girl (Maria Schell) he sees every night on a bridge. But she is waiting night after night for a man (Jean Marais) who was a lodger at her grandmother's house and who said when he left her a year ago, he would return one day and marry her. So she waits and waits like a ninny on the bridge. Miss Schell, who really can act when directed carefully, is allowed by Visconti to go fey—and she shoots the works. Mastroianni is excellent as the clerk, but one can hardly believe he would wait around for this simpering lady-in-waiting.

"White Nights" is at times quite touching, and some of the poetic cinema is lovely to behold. Perhaps if the movie were a short, it would be acceptable; but almost two hours of this yes-no romance between a likable guy and a kittenish girl is too much. How fey can you get?

PHILIP T. HARTUNG.

THE STAGE

AN OBJECT OF VIRTUE

THE INAUSPICIOUS promises of "Carnival!"—its earlier absolute existence as the film *Lili*, the recollection of what brutalities have often been imposed on just such fables of fragility—do not at all prepare one for its captivation and bloom. An intelligent innocence is the taste it leaves in the mind. Miss Anna Maria Alberghetti, as an instance, could so easily have wrenched her wistful solitude into a tedious assertion; how much she gains, obliquely, by confining it to a stylized pathos. And M. Pierre Olaf, that Hamlet *à la poche*, and the irresistible puppets—what subtle modulations of charm they ring on a substance so available to exploitation. Their austerity ex-

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tends even to the decor of "Carnival!" which is never an overwhelming banality of trucking vans, but a kaleidoscopic montage of shadows and torches, circus banners rippling and those moments of extinguished glory when the captains and the kings depart.

Behind it all, of course, lies the quality of Mr. Gower Champion, whose choreographic invention and saturated theatrical sensibility are one thing surely, and supremely, but who exhibits, to my taste, an attribute of which our stage is even more deeply in need at the moment. I mean this sense we have in Mr. Champion of affection for the work at hand, of joy in its possibilities: one might say, of a certain *politeness* towards it. Wholly absent is the sterility of business-as-usual as well as—equally—the bullying pretension of those who would make pleasure bear more than its weight. What remains is an event through which the faculty of wonder and delight moves gently and with grace. Indeed, I should not be at all surprised if "Carnival!"—for all the driving clamor which attends its present success—were primarily to be remembered as a legend of purity which somehow, once and curiously, flourished amid the alien ruck of commodity that is the ground of almost all its fellows. (*At the Imperial.*)

RICHARD HAYES.

COMMUNICATIONS

AID TO EDUCATION

Brooklyn, N. Y.

TO THE EDITORS: There are three choices before the Church in the field of education.

The first is the continuation of the present Catholic school system on inadequate resources. My own experience of twelve years of second-rate, shoestring Catholic education was a most unhappy one; the almost universal lack of funds available to Catholic schools indicates that my experience was not unique; the negligible contribution of Catholic school graduates to the intellectual life of our nation demonstrates that the Catholic system has failed. If the first duty of a school is to its students, the loss of the joy of creativity and productivity in the lives of so many thousands of students must stand as a severe indictment of the system. The continuation of the present unaided system is patently undesirable.

The second possibility is federal aid. The initial steps of the effort to obtain that aid are occurring now as the bishops exert their pressure upon Congress to upset the arrangement that has by now become so part of American life that it is usually expressed in constitutional terms. The Church is becoming one more pressure group; those dedicated to the defensible proposition that public monies should not be used to propagate sectarian doctrines—a proposition which may well be an integral part of our living together as peacefully as we do—are alarmed and that proposition threatened; old antagonisms are resuscitated; the necessary improvement of our public schools is endangered. Is the prize worth winning? That would seem to depend on the third possibility.

The third possibility is the abandonment of the Catholic school system. Again I must refer to my own experience and to my eventual horror when I realized that I had been the victim of a voluntary (voluntary for my parents, not for me) segregation, the effects of which were almost as harmful as those described in *Brown v Board of Education,* that I had been deprived of the stimulation of the superior culture which surrounded our self-defined ghetto, that I had been denied the additional points of reference that might have helped me discover what I was and where I was. It seems to me now that the school system I knew was built in fear by new, unskilled, exploited people in a strange land, a land whose vigorous culture threatened to overwhelm them. It was built for the parents, not for the children; it was built to safeguard the Faith (hardly a proper function of public funds). Is that Faith so feeble a growth that it can flourish only in a hothouse? Might it not now thrive better exposed to the cultural elements outside? If not, it is better to find out now; for those elements are more vigorous and pervasive than ever and no greenhouse can long withstand them.

If the Catholics abandon their separate-but-putatively-equal facilities, they will become at last part of the communities in which they live, partake of their riches, and contribute their own; they can then enjoy fully whatever Federal aid is given to education and work wholeheartedly for the improvement of public education; relieved of the cost of duplicating public services, they can give so much more to their children in fields which public education hardly touches: speech and other therapies, counseling, after-school recreation; they can change their parishes from collection agencies into entities with time and resources to fulfill the spiritual functions so necessary today. As for the Faith—a faith imposed on a person by every agency in his life and protected from the questioning world is not one's faith, whether or not he ever discovers that fact; he invests more in reinforcing the greenhouse than in strengthening the plant.

The walls of segregation which have imprisoned the Negro and the Catholic are crumbling in the seismic shifts of the day. The Negro leadership is courageously and rightly helping to tear them down. The timid Catholic effort to shore them up seems wrong and worthy of failure.

Perhaps the proper analogy is between Catholic and segregationist. It is not the proper use of public funds to safeguard the isolation of either. But if federal aid

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is given to religious schools, the segregationist (also fearful for his children's future) will be able to perpetuate in publicly supported church schools his own cruel system. WILLIAM F. O'CONNOR.

"CHESTERTON: MAN AND MASK"

Cleveland Heights, Ohio

TO THE EDITORS: In his review of *Chesterton: Man and Mask* by Garry Wills [May 19], Thomas P. McDonnell wrote:

"For it is at last rather pathetic to try to make of Chesterton anything more profound than a distinguished and copious man of letters. . . . He was a writer. He was not a great mind, as Wills would have it."

May I call to your attention the statement of the great philosopher Etienne Gilson, who gave the Gifford Lectures at Aberdeen and the William James Lectures at Harvard. Gilson wrote:

"Chesterton was one of the deepest thinkers who ever existed; he was deep because he was right; and he could not help being right; but he could not either help being modest and charitable, so he left it to those who could understand him to know that he was right, and deep; to the others, he apologized for being right, and he made up for being deep by being witty. That is all they can see of him." JOSEPH A. BREIG.

FREEDOM RIDERS

Chicago, Ill.

TO THE EDITORS: Bravo for the expression of The Commonweal's conviction in your June 9 editorial on the "Freedom Riders." Just this afternoon I spoke to a Negro Catholic girl from Tennessee who has been a participant in this peaceful challenge of segregationist practices. She expressed gratitude to find some Catholics who were interested in their battle for justice and civil rights—she had been lonely within the Faith.

Clearly the "Freedom Rides," as well as the related sit-in movement, demonstrate the great need for a forward-moving leadership on the part of white civic leaders all over our country. In my travels, *many* white Catholic Southerners tell me that they, and other Negro and white civic leaders realize that they have to take the initiative in securing interracial justice, in shaping a just society in the near future which will not exclude anyone from a position of actual equality in any area of life because of race. Too often, they intimate, civic leadership has maintained the status quo out of a desire for "racial harmony and peace," or has responded to a crisis forced upon it, and then in a negative fashion—as, for example, the "Save our School" campaigns, as needed as they are.

The forces now challenging segregationist practices will sooner or later be felt in the Northern cities and states as well, and in as dramatic a fashion. There are many signs that Negroes are more actively beginning to test Northern segregated patterns in education, housing and employment. Real leadership must grasp the evident injustices now, and work frankly and sincerely to find concrete solutions to break up these patterns of racial segregation, by the use of good hard-headed planning, which is a good part of the virtue of prudence. Some of our prelates have moved far ahead of many lay Catholics; as for example, Cardinal Meyer's statement that the "time has come for practical steps" to enable Negroes to leave the racial ghetto to live in any part of our cities or suburbs.

MATHEW AHMANN,
Executive Director,
Nat'l. Catholic Conf. for Interracial Justice.

FRANZ JOSEPH SCHOENINGH

Pittsburgh, Pa.

TO THE EDITORS: Dr. Shuster's account [May 5] of the long career of *Hochland* was a moving tribute to Karl Muth and his successor Franz Joseph Schoeningh, who both maintained a high level of content with almost every issue. My parents gave me a subscription in 1913 when I was sixteen years old and told me to try reading and understanding it. Much of its content was way above me, but such names as Cardinal Newman, Lady Blennerhasset, Hector Berlioz, von Huegel, Herwegen, Chesterton, Schell and many more became familiar and led often to discoveries that I still cherish.

Dr. Shuster did not mention that the monthly came into existence after Dr. Muth had written a stirring appeal to Catholic intellectuals to leave their self-imposed ghetto, nor its valiant fight for moderation during the Modernist upheaval. He had the unique courage to blast the slogan of the day: More Catholic Tycoons (Kommersienraete), and to call for a move from the ghetto of inbreeding and mediocrity. The Church still treated it with about the same coolness as The Commonweal: it was on the forbidden list in my days as a seminarian, though I had personal permission to read it even there.

Goebbels left it alone for so long as a "proof" that the Church was free. This was part of his strategy to ensnare the Catholic intelligentsia outside the borders of the Third Reich. It lost this value for him when the war broke out, and shortly afterward it disappeared. But what is so often admired in the European Catholic intellectual is largely due to men like Muth and his companions outside the borders of Bavaria and Germany. *Hochland* certainly affected its rivals like the Jesuit monthly *Stimmen der Zeit* and the French *Esprit* and a number of others. REV. H. A. REINHOLD.

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Toynbee and the Historians

by J. N. MOODY

ON THE LAST page of his recent *Critique de la Raison dialectique,* Jean Paul Sartre asks what can be the significance and intelligibility of the total movement of history if at the end there is no one there to add it up? To an avowed atheist like Sartre, this is a serious dilemma. It is a problem for any historian. Generally it is one he prefers to ignore since speculation on the ultimate meaning of the material with which he works is not a popular pastime with the professional historian. In a sense he regards such philosophizing as a betrayal of his proper function.

It is partly because Arnold Toynbee has insisted on transcending this self-imposed limitation of his craft that he has become so controversial a figure among his peers. A few years ago the New York State Historical Association met at Syracuse University and devoted an afternoon session to a consideration of Toynbee's role in contemporary historiography. The chairman and the first two papers followed the usual critical tone. The audience expected that the *coup de grace* would be delivered by the third speaker, Professor Edward Fox of Cornell.

It was something of a shock when he began by recounting the fine professional training of the British historian, his competent editing of the Studies of the *Royal Institute for International Affairs* and his wartime service as Director of the Research Department of the British Foreign Office. Professor Fox then testified to his subject's humility, his openness of mind, and his willingness to accept criticism which he had observed when both were working at the Advanced Institute at Princeton. Finally he posed some questions to his colleagues: is criticism of Toynbee an indication of the unwillingness on the part of historians to define their purposes in terms of any general significance? Is it an unconscious reflex against Toynbee's emphasis on religion as a major factor in human history?

The Intent of Toynbee's History (Edited by Edward T. Gargan. Loyola University Press. $5.) is evidence that Professor Fox occupies a minority position. The volume grew out of a symposium at Loyola University, Chicago, where a distinguished panel was assembled to appraise Toynbee's work. It is a tribute to the British scholar that so notable a group could have been persuaded to undertake a critical estimate. It is rare for an historian to have so comprehensive an evaluation while he is still at work. That the literate man, faced with the complexity of this massive *Study of History,* should seek such a volume is proof of Toynbee's impact on the non-specialist. It can be safely asserted that Toynbee has had a greater influence on informed opinion than any historian of his generation.

Mr. Gargan, who organized the symposium and ably edits this volume, is overly gracious when he says that "the academic Community did not receive Toynbee's *Study* enthusiastically". One does not have to look far in this book for an unfavorable judgment. Mr. Fitzsimons of Notre Dame, who writes on Toynbee's approach to the United States, gives instances of his "extraordinarily arbitrary treatment": Toynbee believes that the English Reformation was a "misfortune to mankind" and demonstrates his view by comparing the English treatment of the Indians with that of the French and Spaniards. The British policy of extermination is ascribed to the Old Testament strain in their Protestantism. Hopeless simplification is the verdict of Professor Fitzsimons. He is equally unhappy with the reduction of the Civil War to a victory of the spirit. "The conclusion is, I think, inescapable that the treatment is inaccurate and distorted, insufficient and indefinite."

THIS explanation is offered by Mr. Fitzsimons: Toynbee does not clearly define his unit of study, civilization, nor does he attempt any searching analysis of the course and extent of Western civilization. He is fascinated with the universal to the detriment of the particular. His exuberant mind proliferates all sorts of parallels and analogies of dubious applicability. His passion for unity, which was intensified during the long progress of his work, blinds him to the diversity of the actual. Thus when he reaches the point where he subordinates civilization to religion, he proceeds to reject Christianity because it has contributed to the pride of Western man.

The vigor of Mr. Fitzsimons' criticism is softened by what he discerns as valuable in Toynbee's work. He pays tribute to the breadth of learning, the sharpness of insight, and the potential profit for scholar and reader alike. The final assessment is not too different from

Monsignor Moody, a frequent contributor to The Commonweal, is a member of the faculty at Ladycliff College, New York.

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that of the late Professor Robinson who confessed that Toynbee's challenge evoked a rebel's response.

Not that all contributors are as critical as these. Hans Kohn explores more favorably the treatment of Russia in Toynbee's work. He finds the *Study* sound in its emphasis on the rabid anti-Westernism of Russian society and in its elaboration of the paradox that Russia has been the agent of Westernization in the Balkans and the Ottoman Empire. Even when she has become a major conqueror in Asia, she has acted there as a transmitter of Western culture without incurring the enmity of the Asians who term "Western" those hated nations who came by sea.

Russia has become the first society to enter into competition with the modern West for "the spiritual allegiance of all the living societies that were neither Western nor Russian in their native cultural tradition" and has "the supreme audacity to carry the war into the enemy's camp by preaching the Russian faith in the West's own homeland." Professor Kohn believes that "Toynbee's work may rank, in spite of possible errors in detail and the doubtfulness of its general frame of reference, in appreciation of later generations as the major achievement in the study of history in the middle of the twentieth century."

HOW WOULD an author, who has won wide acclaim, react to this criticism mixed with praise? In this case we need not speculate. A remarkable aspect of this stimulating book is that Toynbee himself has written the preface. Few could match it for open-mindedness. For him the most fatal posture for an author is to stand by all he has written. This is the way to intellectual death. Authors and critics have a common purpose—to discover truth—and the debate between them is an effective means to new knowledge, provided its purpose is to learn, and not to win. Thanking Mr. Gargan for allowing him to see the pre-publication text, he adds: "The nine appraisals in the book are some of the most valuable and constructive of all the critiques that I have received; and it would have been a great loss for me if I had to go to press without being able to take full account of these".

That this is no idle promise is evident from his volume *Reconsiderations* (Oxford. $10.) which appeared at about the same time as *The Intent of Toynbee's History*. In the latter work two contributors complain that the term "civilization" is not adequately defined. In *Reconsiderations*, which is termed the twelfth volume of *A Study of History*, a serious effort is made to remedy the defect. Toynbee finds the core of civilization in a society which has sufficient surplus to exempt some of its members, particularly priests, who can concern themselves with the non-material.

From its origin, civilization is exposed to two endemic diseases—social injustice and war—which are particularly menacing in our day. While civilization needs leisure, Toynbee does not believe that surplus production will of itself produce civilization. Beyond, there is need of a profound cosmological outlook, a vision. Thus Toynbee, like Whitehead, defines civilization in spiritual terms. Logically, he holds that it can only be saved by drawing on the resources of the higher religions. "All growth in civilization is equated with progress toward sainthood." Even so severely threatened a civilization as our own could save itself by recourse to the spiritual, for man is free and the future is in his hands.

It is clear from this that whatever else Toynbee has reconsidered, he has not revised his emphasis on religion which became so prominent in Volume VII and has been the subject of a separate book, *An Historian's Approach to Religion* (1956). The believer may well be flattered by an Augustinian interpretation of history which justifies the rise and fall of civilizations in order that the higher religions may be made manifest throughout the world. But the Christian will be less satisfied with the rejection of Christianity because of its militancy and nationalism. Judaism is more pointedly criticized on the same grounds. Toynbee expects the world to follow him into some new syncretism, as yet undefined.

BOTH THESE historic religions of the West are again reviewed in *Reconsiderations*. Judaism is extensively treated and there is an addition of three appendices of Rabbi Agus's criticisms of the *Study of History*. It is doubtful if this will stifle the widely held opinion that Toynbee neglects the positive contribution of Judaism to the stream of Western culture. He still sees the history of post-exilic Judaism as a tension between the identification of God with their national life and culture and their tendency to see Him with Isaias as the God of all mankind.

To the degree that their universalism once dominated, the Jews became the first successful missionary religion. But they could not transcend their desire to preserve their distinctive national identity. This was a

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decisive handicap to their missionary activity. They were more successful in preparing the ground for the spread of Christianity than they were in incorporating those who were attracted to their monotheism and their higher morality. This fatal curse of nationalism has taken a new and more virulent form in Zionism. Here Toynbee reveals two of his deepest convictions: that "nation-worship" is the deepest evil of our time and that the failure of religion to combat it threatens the very survival of civilization.

The whole concept of *Reconsiderations* is fantastic. In keeping with the magnitude of the *Study,* there are seven hundred closely packed pages given to second thoughts and to an examination of every known opinion of the author's original work. The criticisms are set forth, admitted as sound or gently rebutted. While he gives much ground, he firmly defends his methodology and his fundamental conclusions. Contrary to one's expectations, the volume makes fascinating reading and comes close to establishing his basic point that historians have failed to consider the larger problems that arise necessarily from their work. With all his faults, Toynbee clearly establishes himself in the line of Augustine, Vico, Marx, and Spengler, with an imagination that is equal to theirs and with a scholarship that is superior.

Reconsiderations disposes one to accept the conclusion of Mr. McNeill in the Loyola symposium: that errors of fact and judgment, so painful to the specialist, do not necessarily invalidate the immense labor of the *Study* which aims—and to some degree succeeds—in reducing the complexity of human history to some comprehensible order. Toynbee has broken the conventional boundaries of the specialists and has advanced bold hypotheses which have stimulated scholars who work so patiently on the human past. To a significant degree Toynbee has thus helped to form the intellectual history of our time.

BOOKS

An Assertion of the Relevance of the Human Person

FERDYDURKE. By Witold Gombrowicz. Harcourt, Brace & World. $4.50.

By THOMAS P. McDONNELL

THERE IS no sense fooling around with tentative opinions on a book like *Ferdydurke.* It is a remarkable work, one of the purest we have, of the satirical imagination in uniquely modern terms. *"We* have," because it is clearly an effort of the Western mind to reassert the relevance (and therefore the value) of the human person. *Ferdydurke* has already become something of a classic in Europe, and as the result of some cloak and dagger publishing history, has acquired the reputation of an almost legendary document. And "pure" satire, because it dares to restore the autonomy of the imagination within a power-structure which seeks at last to destroy it. That is why *Ferdydurke* has been suppressed by two successive totalitarian states.

Early in the novel (a nominal term at best) the central figure, a writer, puts down this paraphrase of Dante: "Half-way along the path of my life, I found myself in a dark forest; and the worst of it was that the forest was *green."* Germinal is the word for green, and the emphasis is that of Gombrowicz-Dante. It means immaturity. If only that, however, the adventures of Ferdydurke would amount to something less than the latest beatnik paperback. But here is the milieu of an overwhelming child-culture, massive and penetrating, in which the writer regresses (with all his adult faculties) to an existence "honeycombed with childishness." As suggested, the point of departure for this regression is not so much Freudian as Dantesque, and the sometime Virgil who starts it all off is the insidious character called Pimko. From there, as they say, you are strictly on your own.

To say this may seem at first an

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easy abdication of the reviewer's job. But the diversity of the book, its dimensional complexity, its Rabelais-on-the-couch outrageous humor, must astonish the casual as well as the sophisticated reader. Its profusion of ideas alone would demand the treatment of an extended critique. One might readily object that we have had enough of the so-called cant terms of modern criticism; but the incident of "The Duel," for instance, is nothing if not the supreme battle of the *personae* in all post-Freudian fiction. No doubt this is the precise satire which Gombrowicz intended—the more remarkable, then, since *Ferdydurke* (1937) had already anticipated most of the foibles of our time and much of its intellectual pretension. But Gombrowicz cannot be considered an even cleverly derivative writer but a highly original innovator.

Finally (if there is anything final about *Ferdydurke),* some mention should be made of its incredible climax—or climacteric—a smothering apotheosis of innosex, which more than anticipates the nymphcult of Bardot & Co. Other overriding implications lead to the conclusion that *green* signifies not only immaturity but the Dionysian undergrowth of our unrestrained, if not over-controlled, human nature. But the implied ambiguity is only a fancy way of saying that *Ferdydurke* at last possesses that quality of poetry which withholds more than it tells.

Evidence of Pleasurable Reading

THE DELIGHTS OF DETECTION. Edited with an Introduction by Jacques Barzun. Criterion. $5.95.

By CATHARINE HUGHES

THIS IS one of those books which, publisher and precedent notwithstanding, probably has no business being "reviewed" in the first place. Since it's almost impossible to assess any anthology under circumstances at all approximating those in effect when the reader picks it up—a story here; a poem there—publishers are best warned: It really isn't fair, fellows. The compiler didn't intend it that way; the authors being anthologized—their royalty payments aside—didn't either. And as for the reviewer, well you just shouldn't deprive him of the pleasure of reading the book the way it *ought* to be read—especially if it's as good a collection as that offered here by Mr. Barzun.

Anyone coming to *The Delights of Detection* with some vague, conglomerative notion of "crime," "mystery" and "detective" stories, is in for not only several hours of "delight," but also no little educating at Mr. Barzun's hands. In an enlightening and provocative introduction, he makes it plain that there's little room in the genre for the likes of Mickey Spillaine. "It is not enough that one of the characters in the story should be called a detective," he observes. "What is required is that the main interest of the story should consist in finding out, from circumstances largely physical, the true order and meaning of events that have been part disclosed and part concealed." With this as a basis, he selects accordingly what is—and should be—a disparate assortment of stories, ranging from the historical curiosity of Beaumarchais' "Cloak without Dagger," vintage 1776, to what we have come to view as the more standard modern epitome of detective fiction, a Nero Wolfe story, "Murder is No Joke," by Rex Stout.

In all this, Mr. Barzun is on relatively safe and incontrovertible ground. One of his other theses, however, is sure to evoke anguished retorts from devotees of that other member of the duo, the detective novel. "Pleasant as it is to begin a novel that promises a crowd of actors and incidents, of clues and disquisitions upon clues, the pleasure is soon marred by the apparently unavoidable drawback of a subplot and its false leads," he asserts. If there are those who incline

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Literature and the Arts

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toward the subplots, the development of character and the greater psychological depth permitted by the longer form, Mr. Barzun has little use for its "artificial bustle and bulge."

As a connoisseur of the detective story, he has undoubtedly read more than a few of the longer variety, but one is inclined to wonder whether this negative aspect isn't more the result of some inadequate practitioners, than of the species itself. There is, of course, a great deal to be said for Mr. Barzun's theory, much of it based on *how* the detective story is approached in the first place. If as a "tale," devoid of pretense and read for sheer, innocent pleasure—which is probably the best way, after all—then the reader must bring to it something many a casual drugstore browser obviously does not. He must, in Mr. Barzun's words, "be sophisticated enough to abdicate other sophistications."

That this *consciousness* of listening to a tale requires a certain "superior sophistication" is really the burden of the entire argument. It is also, perhaps, why one so frequently finds in presidents and prime ministers, critics such as Mr. Barzun, and artists of every sort, the recurrent fascination with the detective story. For, for the most part, they are not readers coming to it either to "learn something new" or to acquire pseudo-intellectual stature. From the detective story they require nothing beyond "its own neatness"; not demanding a stirring of the soul, but more likely, a smile on the lips. And, as Mr. Barzun correctly concludes, "these are two orders of pleasure, not necessarily two degrees of it."

Lacking the inherent "snob appeal" of some other literary forms, detective fiction must nonetheless be judged by its best examples. And it is a representative collection of some seventeen of them that Mr. Barzun has brought together here in three categories: the "classic," "modern" and "historic" tales. While it would be amiss to say that all are equally good, or can be equally as appreciated today as at the time they were written, it would be a distinct injustice to imply that any were not eminently worth the collecting. From Ernest Bramah's fine "The Tragedy at Brookbend Cottage," side by side with Chesterton's "The Bottomless Well," to the stories of Dorothy Sayers, Daniel Pettiward and Michael Gilbert, all have their own distinction, their own form of uniqueness. And, whether as an introduction to the genre, or a pleasant return visit, all make once again clear the abundant and variegated "delights of detection."

The Natural Approach to Learning

THE PROCESS OF EDUCATION. By Jerome S. Bruner. Harvard University Press. $2.75.

By GERALD JAMES SULLIVAN

THIS IS an epochal book in that long tradition of writing on education which goes back at least to the Phoenix episode in Book Nine of the *Iliad,* where Homer introduces the old tutor whose job it was to teach the young Achilles to be "a doer of deeds and a speaker of words." *The Process of Education* gives accurate expression to the current ferment in educational thought in this country, lays to rest the ghosts of some outmoded approaches, and provides an exciting discussion of the direction educational theory and research should now take.

The book is the chairman's lucid summing up of the main findings of a conference at Woods Hole, Massachusetts in 1959 on educational methods, sponsored by the National Academy of Sciences, and attended by thirty-five of the country's leading scientists and teachers. The Conference and the book are fine examples of what they seek to promote, interest on the part of those at the frontiers of knowledge in the improvement of primary and

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secondary education. The participants and the material discussed were mostly, but not exclusively, scientific, because the scientists have been the first to discover (and do something about) the gap existing between their discipline as they know it and what is being taught in the schools. The field is open for those who profess the humanities and the social sciences.

The main point, around which revealing flashes of insight and a series of brilliant suggestions cluster, is that any subject must be taught in a way that constantly reveals its underlying structure. Not only is this a natural approach—the child, for instance, instinctively searches for structure in his native language—but it is the economical and stimulating way to acquire lasting knowledge.

Coupled with this radical theory, convincingly supported at least for the mathematical and natural sciences, that no topic is intrinsically too difficult to be presented honestly in some form to the young beyond the age of six, this concept of structural presentation has vast implications for curricular reform in the schools. If the fifth-grade child can readily grasp ideas from the theory of functions and play games with rules derived from highly advanced mathematics, what are the possibilities for presenting the basic ideas of literature and the great issues of science?

The approach is not one-sided: "A sense of tragedy and triumph achieved through a study of history and literature is surely as important to modern man as a sense of the structure of matter achieved through the study of physics." Professor Bruner, who is a psychologist from Harvard, is concerned moreover to maintain that balance in education between skills and general understanding called for long ago by Benjamin Franklin. Although the pursuit of excellence is recognized as "the most general objective of education," he sees the danger of a "meritocracy" being produced by current trends, a kind of technological elite without cultural moorings.

With the statement that recent psychological studies show that "massive general transfer can take place with appropriate learning," the author demolishes the stick used in the past to drive some of the traditional disciplines from the curriculum. In so doing he restates the older concept of training the "faculties" as "learning how to learn." Attention is given to the inadequacies of the standard types of examination and to the "discovery" method of teaching as a way to foster intuitive thinking. And there is a sane discussion of recently developed aids to teaching.

This book, which sounds a clear call to the universities to concern themselves with the whole process of education and open avenues of communication with the schools, should be a first reader for all interested laymen and a *vade mecum* for the classroom teacher, no matter what his subject.

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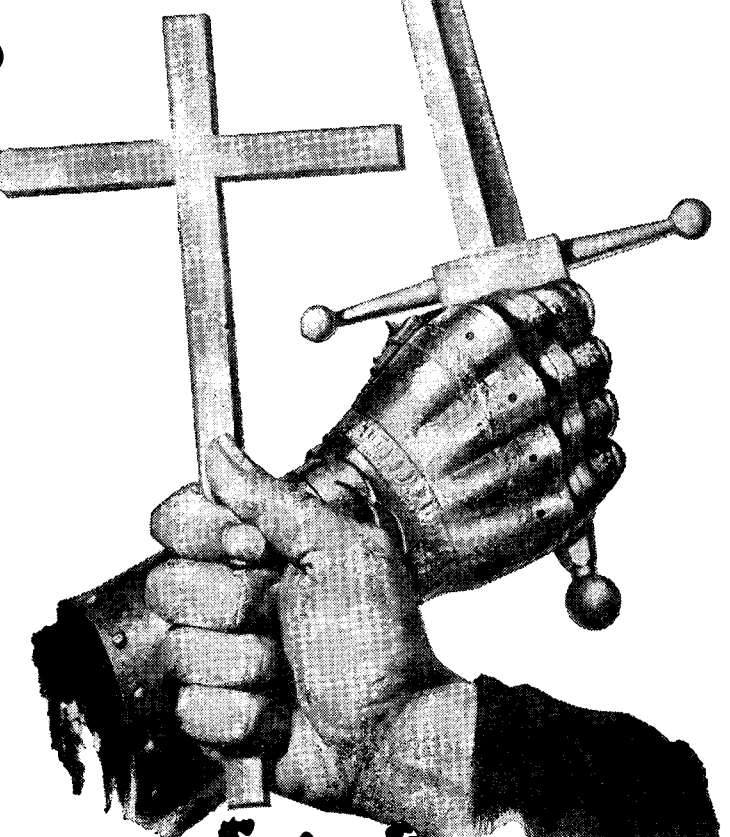

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